

Hermes

BY THE STUDENTS OF WESLEYAN UNIVERSITY IN MIDDLETOWN, CONNECTICUT

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Physical Plant Thinking Union Again

By AMY BERMAR

Wesleyan's 118 custodians, carpenters, electricians, plumbers and masons will vote to unionize the Physical Plant on November 17. The issues behind this move are common concerns of labor: workers' compensation, job security and grievance procedures.

Many of these interests also figured prominently in the last unionization vote, two years ago. That vote resulted in the rejection of unionization, said one employee, "Because the bosses talked to the workers, especially the Italian workers who don't know much English, and told them they'd be out of a job if they voted for the union. That's unfair labor practices," he continued, which is something workers are powerless to defend themselves against without the support of a union.

On Campus

The upcoming vote will be supervised by the National Labor Relations Board. Should it favor unionization, Physical Plant workers will join the Office and Professional Employees International Union (OPEIU), which also represents the secretaries. Although the two groups will affiliate with separate branches of the union, both of their contracts will expire in early July, placing them in an advantageous bargaining position.

Many Physical Plant workers believe that the financial pressures confronting the university make unionization a matter of survival, as well as a means of achieving recognition for their concerns from the administration.

Talking to the administration is like talking to a brick wall. We had a negotiating committee that met with them, and at the end of three months, the administration told us what they were going to give us. They had decided that three months before we ever met.

—Physical Plant worker

"The way it stands now," said another worker, "the administration can do anything they want. We can go into negotiations and say 'we want 10 percent.' They can say 'here's four, take it or leave it,' or they can not give us anything at all. They have the upper hand in everything."

Cutbacks in response to budget cuts have severely depleted the Physical Plant's work force. By not filling positions vacated by retiring personnel, some departments now have only one third of their former staff. This labor shortage has resulted in a two year delay on work orders, workers report, and has tremendously increased the work loads of those who remain.

"We just can't do it all," said one employee of several years standing. He explained their situation. Supposing you're doing Foss units one through four, and then they tell you to do Clark Hall and Foss in the same amount of time. It's just not possible. "With a union, they couldn't get away with that. Now, they can."

The inadequate grievance procedure is another major source of contention among union advocates. "We have a grievance committee," said one man, "but it's, well, pretty close to Campbell ..."

"They can tell you to leave whenever they want," said Jerry Warnsley, a carpenter. "If you don't like it here, they'll just tell you to leave."

One man estimated that of the six workers discharged last year, all of them would probably still be employed, had there been a grievance procedure provided by the union. "The way it stands now," he commented, "they can do anything they want."

Various worker benefits have also declined over the years. The insurance program, say many, is expensive and incomplete, since it does not include dental or optical services, or medical prescriptions.

The union would concentrate on all of these issues, but some administrators prefer not to see the workers organize. Joseph Rumberger, director of personnel sees no need for the physical plant to unionize, saying that he thinks the administration has done "a good job working with physical plant employees." Although a relatively new member of the administration, his last job, as director of personnel at Johns Hopkins University, helped accustom him to the adversarial nature of collective bargaining.

"There are two camps," Rumberger explained. "And each side has its own problems. I'd much prefer to work on an informal basis," he said, "but the union imposes strict regulations, and ... we've got to work within that framework."



I will listen first, reserve judgement, and not take rash or hasty actions if I can help it.

— Joseph Rumberger, director of personnel

Ruth Williams, an active union member, is in favor of Physical Plant's unionization. "I think we can be mutually supportive in many ways," she said, "especially since we are trying to organize with the same union."

Many of those who will vote for unionization have never belonged to a union, and some even voted against unionization in the last election. Their change of opinion has been prompted by the administration's increasingly corporate style of behavior in labor relations, and the constant presence of financial pressures.

If we unionize, Wesleyan will have no choice but to hear us.

— Jerry Warnsley, Physical Plant worker

"Basically," said one man who plans to vote for the union, "no one wants to belong to a union. Why should I have to want someone to fight for me? It didn't used to be that way at Wesleyan. This was a good place to work. The pay wasn't so great, but there were good benefits, and no harassment. Everyone was friendly. It's the opposite today. This is something the administration has forced us to do," he said. "Now, the only protection a worker has is to belong to a union."

Unionization is never an easy step to take. Management and labor perceive their needs differently, and often fail to understand the other party's intentions. Traditionally defined as an adversarial process where management and labor confront each other across the bargaining table, negotiations often become heated sources of confrontation.

But Wesleyan, many say, is different. Wesleyan is not an industry, polarized into "camps" of management and labor. The interests of the administration are not opposed to those of its employees — as a matter of fact, many administrators define the well-being of the university as the well-being of all its components.

Several faculty members support this belief, citing the importance of the "collegial atmosphere." This air of sympathy and understanding may make Wesleyan a pleasant place to work, but it can also prevent the faculty from viewing itself as labor, with rights to be protected. Both administrators and faculty members (some of them pro-union, others not) frequently call upon the preservation of amicable relations as the strongest reason not to unionize. Unionization may, however, help stabilize faculty-administration relations by clarifying participants' rights and obligations.

The collegial atmosphere does not always extend to all sectors of the community. Physical plant workers are assigned little of the respect accorded to professors, and consequently, they view themselves more as employees than as partners of an academic institution. Because one might expect employees to be opposed to partners, to unionize, the physical plant's upcoming election is seen without surprise by the administration.

The faculty, however, is pervaded by a reluctance to unionize, caused by a conception of itself as something more than employees and the belief that its interests were indeed represented by the administration. Recent administration behavior which had been equated with the closed minded self interest of business management has forced the faculty to re-evaluate these conceptions. The secretaries' strike this fall encouraged this renewal of union activity. The secretaries and the physical plant workers seem to be most closely allied; this is evidenced by the upcoming vote that may affiliate the two unions.

However, other workers do not belong to any organized group. Technical assistants in the library and in the Science Center, and the security force are among those who are either excluded or prohibited from joining the existing unions. Present discussion among some of these workers may lead to the formation of another representative body similar to the unions now on campus.

The distinctions of job categories — such as "trade", "clerical" and "academic" unfortunately tends to blur an essential similarity of these groups: all are employees of the university, and as such, they must defend their rights.

Exodus From Persecution

By TAMAR FISCHER

Opinions on Zionism — both for and against — have been scribbled throughout the ages on Biblical parchment, legal documents, and even on a Wesleyan Reserve room booth. On the rim of the shelf of a booth is scrawled, "Free the holy land from Israeli scum" and in response is written — "Free the mind from hatred which enslaves it." If the two authors had cohabited the booth, perhaps they would have been drawn into a fight — a fight about ideas which started from territorial claims and ended with territorial claims. The following article attempts to sketch the historical background of Zionism; for many ideas led to the "Zionist idea," and that idea led to action.

A simple definition of Zionism is impossible, since a multitude of factors are involved. The first Zionist thinkers were hardly in agreement as to the definition. The idea of nationalism — the right of various peoples to their own nation, rather than domination by a large power — was a powerful 19th century ideal. The growth of nationalism contributed to WWI and WWII resulted in the breakup of huge empires into individual nations. Zionism has been defined as a nationalism, yet two facts make that definition insufficient. The Jews, scattered throughout Europe, were not perceived as an identifiable national unit and they did not present exclusive territorial claims to Palestine or to any territory. The popular nineteenth century idea of the nation-state thus exerted a minor influence on Zionist thinkers.

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Campus Perspectives

Have Things Really Changed?

By MICHAEL ABESHOUSE

Rummaging through Wesleyan History one finds fruitful answers to the question: What was the state of the university in 1848? Certainly this is a topical question that seems to be on the mind of most everyone in the college community these days. The seventeen-year-old institution was a veritable neophyte struggling for financial stability. Then president of Wesleyan, Eliza Barnumberger, later to win distinction as a Louisianan Rum-Runner during the Civil War, made a bold move. He consolidated all of Wesleyan's assets which consisted of three flocks of sheep that grazed on the hillside where the mental hospital now stands.



In the flamboyant style that characterized Eliza he pawned the sheep to three Albanian sailors on shore leave, (Middletown was then a port third to only Boston and New York). He had become president on the basis of his financial genius which was put to the test in this case. It had been a Saturday night and Eliza demanded only a bottle of red Albanian grain alcohol in return for the bleating sheep. When at the trustee

meeting on the following Monday Eliza sheepishly displayed the empty bottle as the extent of Wesleyan's endowment. The irate trustees went down to the dock and complained bitterly to the captain of the Albanian sloop until recompense was served. For those of you fascinated by history the empty bottle still remains on display in a sealed glass case in North College.

Undaunted, the trustees placed the money in the hands of Eliza and said, "Do your thing." Indeed the adventuresome Eliza did as he took off to South Carolina and proceeded to invest heavily in the cotton plantation of one, Grantland Fussminder. The plantation did outlandishly well as it grew to a size comparable to Rhode Island with 9500 slaves involved in its

Action Group. In a fiery storm of protest they carried the issue of domination and exploitation to the university. Things came to a head when the activists stormed the presidential outhouse when occupied by Barnumberger. The revolutionaries stunned awe-stricken school officials by sealing Barnumberger into the outhouse and floating it down the Connecticut River. As a direct result of this devastating protest the trustees were forced to act. A new era was ushered in the wake of the absence of Barnumberger who drifted out into the Atlantic for eight days until rescued by a Louisianan Rum-Runningship, thus launching him on his new career.

Both students and panic-stricken trustees concurred in establishing CLIP, Chaps Looking into Investment Policy. After extensive deliberations CLIP decided to recommend that either Fussminder be urged to get out of South Carolina, or Fussminder be urged to stay on at the plantation and work as a progressive force in liberating and improving the quality of life for the slaves working there. The Trustees chose to recommend the progressive policy. Indeed, they stipulated that Fussminder, who had become the wealthiest man east of the Mississippi, would be the best single agent for undoing the gross exploitation of the slaves and for raising them to "self and social respectability". The student body failed to see this logic and seemed to favor the stripping of all University funds from Fussminder's operation.

The trustees couldn't bring themselves to take a position which would endanger their newly-acquired financial security. The year was 1858 and things simmered at Wesleyan for another two years until Fort

Sumter. Ninety-eight percent of the student body immediately enlisted in the Connecticut Militia under the warcry "Break Fussminder or Bust." Indeed they were among the battalion that heroically liberated that South Carolina plantation in 1864. Fussminder and Barnumberger were later reunited in Australia in 1897 while both were trying to sell faulty horse and buggies to the aborigines.

maintenance. Fussminder and the university prospered together until 1856 when tension among the students ran high. (It also didn't help things much that three-quarters of the faculty had since left to pan for gold in San Francisco.)

The student activists caught up in the deep social consciousness of the times banded together to remedy the exploitative situation on the Fussminder plantation. They formed SCAG, the the South Carolinian

Letters to the Editors

Reversed Symbol

Dear Editor,

The most recent issue of the *Hermes* contained an interview between Andrei Markovitz, professor of government here, and Peter Cohen concerning fascism in the United States. Superimposed upon the article was a normal swastika, which was mistakenly used as Hitler's swastika. The differences between the two symbols are not trivial and deserve some brief comment.

Quoting from H.G. Baynes's *Germany Possessed*, 1941,

The swastika is a venerable symbol of immense antiquity and, therefore, deeply rooted in man's religious nature.



It is essentially a sun wheel, the four hooks representing the four legs of the sun-god; an older, more primitive conception than the four horses of the sun. This dynamic symbolism has to do, not merely with the passage of the sun across the heavens from east to west, but with the idea of the sun-wise orderly movement of the whole universe...; it possesses an indwelling spiritual potency, the efficiency of which is exemplified in this very matter of the Nazi swastika. While Hitler was free to use the symbol as he wished, according to Baynes, because der feuhrer's movement was fundamentally "wrong," i.e. out of harmony with the universe, Hitler reversed the direction of the spokes of the swastika. That is, no longer were they facing from east to west, but from west to east, a change of 180 degrees which symbolized a rejection of the harmony represented by the old and venerated Indo-Aryan symbol.

By this sacrilegious misuse Hitler announced to all men who study the signs that his movement was not intended to endure.... It is against nature, in the essential meaning of the word.

JAMES J. REAP

Criticizing the Critique

Dear Editor,

In his articles in the last *Hermes*, Roger Stumper comments on some of the problems of reviewing theater here at Wesleyan. I want to pick at his last paragraph: Of theater people he suggests that "as soon as they receive some constructive criticism (from reviewers) they'll start churning out stuff we all will be proud of."

I'm an acting student (certainly a theater person) and from my side of the stage Roger is way out of line in presuming that a critic's review — especially that of a student critic, who probably doesn't know what he's doing any more than does a student actor — can improve my acting.

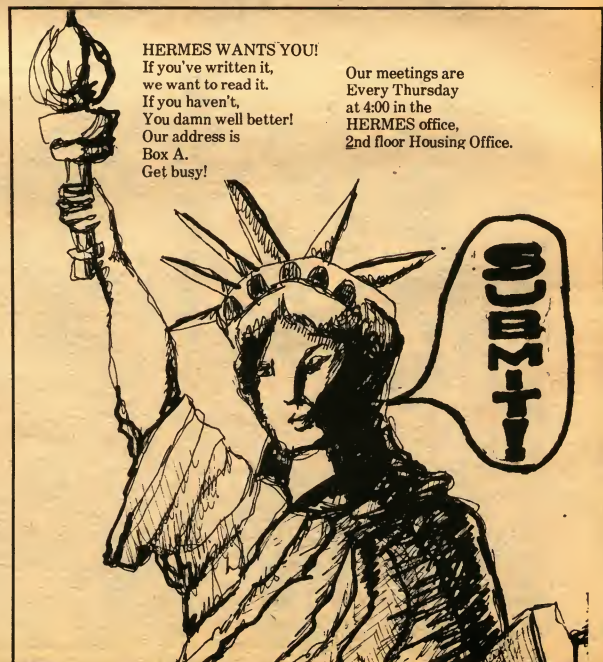
Acting, like writing, is a skill, a craft — something taught, studied, worked

at, and continually rethought; an internal process unique to each individual. To tell me that I should "react organically" rather than "mug," or to "look in the mirror some time and maybe avoid moving with all the grace of a pigeon in heat" might well be good bits of "constructive criticism," but certainly nothing that would help me improve. Better to tell me whether or not he believed me; and if so, what the character and the play said to him. That way, my director and I will know if we got across (to him) what we set out to get across.

A reviewer shouldn't suppose that on one viewing (or even several) he can tell me what to do or how to do it. That's

my job. All I'm interested in hearing from him, as an audience-member, is what my performance did — or didn't do — to him. On the basis of his reactions, as opposed to his suggestions, I might consider going back to the rehearsal studio.

I do, by the way, agree with Roger that much of the acting around here is very low quality and could use a lot of help. Wesleyan is, however, a liberal arts institution boasting a curriculum with a "theater major" (that is not a pre-professional program.) That's what we are, so everybody might as well know what to expect before he goes to see theater here; because, as the man says, "you gets what you pays for."



Hermes

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In Nicaragua:

Somoza's Losing It!

By CATHERINE GIBBONS and ANNE MANUEL

"Ni me voy ni me van."
— Pres. Anastasio Somoza Debayle
("I'm not going and I won't be run out.")

This statement is typical of Nicaragua's multi-millionaire dictator's attitude towards political succession. However, President Somoza's comments are usually veiled in more democratic rhetoric. The current civil war in Nicaragua has drawn international attention to what Somoza calls a true democracy, a stronghold against the communist menace. In Nicaraguan-style democracy, elections are avoided or rigged. Dissenters are jailed and tortured. The press is a government monopoly. One family, the Somozas, have capital assets of \$500 million, while 50 percent of the population has a median income of \$90 a year. What kind of reflection does this cast on the United States, Nicaragua's ally for the past 60 years? In the midst of a civil war, in which virtually the entire population is rebelling against one family and its personal army, the United States is being forced to re-examine its relationship with Nicaragua.

Nicaragua has been of strategic importance for the U.S. since 1867, when it agreed that we would control and protect the route planned for the prospective canal. This canal was to shorten the trade route from the Atlantic to the Pacific oceans.

Although the canal was finally located in Panama in 1903, the U.S. perceived that Nicaragua was important to the maintenance of its hegemony throughout Central America. Thus, our commitment to Nicaragua did not diminish, but expanded over the years. Once the conservative party of landowners was propped into power by the U.S. in 1910, a pact was signed, making Nicaragua "a financial and political ward of U.S. interests." From this point onward, the U.S. was a constant presence in this Central American state. From 1912-24, U.S. marines were present to subdue any liberal elements in the society and to prevent strikes against American owned companies. The U.S. soon controlled Nicaragua's major sources of income, including its coffee, gold, lumber, and banana sectors.

Augusto Cesar Sandino, a man who was familiar with the power of American capital in Central America through his work with an American owned oil company, was the first to organize against this neo-imperialist presence. One must realize that U.S. willingness to maintain the Somoza regime developed as a response to the rise of the Sandinistas whose presence as an anti-imperialist force in Nicaragua not only threatened our business interests there but our hegemony throughout Central America. With this nationalist stance, Sandino rallied a wide body of support from displaced peasants and from workers in the American-owned mines and plantations. These groups united to overthrow the Nicaraguan oligarchy, viewing it as catering to U.S. interests and powerless to develop their country.

When guerrilla fighting began in 1926 in the hills of Nicaragua, the U.S. again intervened. Our government justified its military presence of 4,600 troops and modern war techniques as necessary to protect U.S. citizens and property. The Sandinistas, far from being conquered, endured and sowed the seeds for the Frente Sandinista de Liberación Nacional (FSLN), the popular army that is currently opposing the Somoza regime.

Americans at home, hearing of their role in the Nicaraguan civil war, grew skeptical of the legitimacy of U.S. support for a repressive regime's fight against popular forces. By 1928, the American Federation of Labor, the Democratic Party and several U.S. Senators had voiced their opposition to the U.S. intervention. This expression of no confidence forced Washington to initiate a major change in its policy toward Nicaragua and subsequently, toward many other Latin American nations as well.

The infamous Somoza regime can be seen as a product of the State Department's altered policy in response to public disapproval. The U.S. could no longer rely upon the marines to maintain stability in Nicaragua but had to create a more indirect mode of control. Washington decided that the American created, trained and supplied Guardia Nacional would serve as an adequate stabilizing force in Nicaragua as long as it could be effectively controlled through a puppet president. The real challenge was to find a man who was able to lead this military corps while remaining acquiescent to U.S. interests.

The gradual withdrawal of our marines began in 1931 and was completed two years later when Anastasio Somoza Garcia, the father of the current president, General Anastasio Somoza Debayle, was appointed as chief officer of the Guardia Nacional. The guerrilla fighting dissipated when Sandino was assassinated by government forces the following year; it virtually ended when 300 families were massacred in the Sandinistas northern stronghold.

"I'll give this country peace, if I have to shoot every man in Nicaragua to get it," said Somoza Garcia when he came to power 45 years ago. This sentiment is echoed by his son, "Tachito", as he leads the Guardia Nacional, in a fight against virtually the whole civil population of Nicaragua.

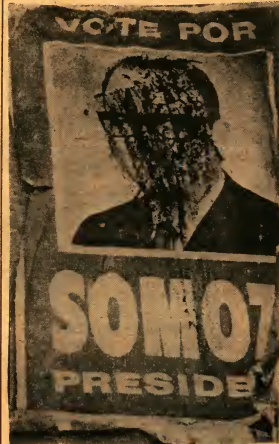
With Washington's blessing, Anastasio Somoza Garcia overthrew the elected president, Saca, in 1936. Once in power, he proceeded to consolidate his control over the political system avoiding elections until he was forced by the U.S. and the local bourgeoisie to cloak his activities in democracy. But it was not long before he had to call upon his Guardia Nacional to remove an administration that he had thought to be sympathetic to his demands.

Somoza's dictatorship had become institutionalized by the time of his assassination in 1967; consequently, his death did little to open up the political system. He was succeeded by his two sons, Luis and Anastasio Somoza Debayle, both of whom had been carefully prepared to carry on the regime at military schools in the United States. Until Luis died of heart trouble in the mid-sixties, the rule was divided between the brothers. Luis headed the state, while Anastasio, as commander of the Guardia Nacional, cultivated what became their family's personal army.

The Kennedy years created the Alliance for Progress, a project aimed at democratizing, at least superficially, our Latin American neighbors. Once again, pressure was put upon the Somoza regime to create a semblance of democracy. A sham election installed carefully chosen Rene Schick as president in 1963 until 1967. Since "Tachito" maintained a firm grasp upon the army, the Schick government was forced to comply with his wishes. It was following this interim government that Anastasio Somoza Debayle took up an apparently permanent residence in the presidential palace. He continues to control the army.

The relationship between the U.S. and its malleable ally, Nicaragua, is symbiotic. The U.S. insures the security of the Somoza family's regime and its moneyed interests; in return, the Somoza dictatorship guarantees the U.S. a stable and obliging regime in the midst of a turbulent Central America. The strategic importance of this territory for the United States has been frequently demonstrated. During WWII, the U.S. protected the Panama Canal from its Nicaraguan outpost. Likewise, it was from Nicaragua that we launched our invasion of Guatemala to overthrow the Arbenz popular government in 1954, and the well remembered Bay of Pigs attack on Cuba in 1961.

Through careful manipulation of their power, the Somoza family amassed a fortune estimated at \$400-500 million. The tremendous force wielded by the



family within the Nicaraguan economy puts the local bourgeoisie at a great disadvantage and impedes their development as an influential class within Nicaragua.

This monopolization of Nicaragua resources has caused the Somoza family to lose even the support of their former business allies. New York Times magazine writer Alan Riding describes the current struggle as "a national mutiny in which almost every sector of the country... is united against a dynastic dictatorship that is now sustained exclusively by the 7,500 man National Guard."

Following the earthquake of 1972, these wealthy families lost control of the two sectors of the economy they had formerly monopolized; banking and construction, when Somoza channeled the foreign aid intended for reconstruction into the development of his own banks and construction companies.

Until this year, opposition to the regime has not succeeded in overcoming the barriers of repression and surveillance imposed by the Somoza rule. This year marked the explosion of forty years of frustration. On August 22, twenty-five members of the FSLN attacked the national palace, holding 1,000 hostages and demanding \$10 million in ransom, as well as the release of all political prisoners in Nicaragua. Two days later, they flew to Panama with \$500,000 in ransom money and 59 liberated political prisoners. On August 25, fifteen opposition groups called a general strike and demanded Somoza's resignation. The strike is still in progress.

High school children took up the struggle in a massive popular offensive. Armed with home-made grenades and defending themselves only with sand-bag barricades, the 12-18 year-olds took over and held Matagalpa for several days in August. On September 1, Somoza's national guard, armed with U.S. weaponry including M-16 and M-1 rifles, sub-machine guns, sherman tanks, and air force planes, recaptured the city. The popular offensive continued with the takeover of several cities. By September 19, the last rebel stronghold, in Esteli, was captured by the national guard. Since then the regime retaliated with a systematic vengeance. Between 5,000 and 10,000 Nicaraguans have died in opposition to Somoza. The national guard went through an entire village, killing all young men over 16, Nicaraguan radio carried the message of Guardia Nacional: "mejor prevenir que lamentar"; or "better safe than sorry."

The Nicaraguan situation is reminiscent of the Cuban situation under Batista. Both are characterized by a corrupt dictatorship with no base of support besides the army and the U.S. It is this similarity that frightens U.S. policymakers in Washington. As Senator Frank Church remarked, "The question is not whether Somoza falls, but when. The longer Somoza resists the will of his people and uses his armed

guard to quell resistance," the Senator continued, "the more likely it is that another Castro-type revolutionary government will eventually emerge." Some U.S. officials are searching for a replacement for Somoza, to offset the possibility of a takeover by the Marxist-Leninist Sandinistas. Literature written since the Cuban Revolution suggests that the U.S. would have gladly supported the Cuban army in staging a coup against Batista in order to prevent a more radical group from seizing power. The weakness and corruption of the army prevented them from organizing such a coup and allowed Castro's forces to take power.

Somoza is aware of his predicament. Even his once supremely loyal Guardia Nacional has developed dissenting factors. During the height of the mass uprising he arrested 100 members of his own national guard. If they were planning a coup he was ahead of the game; if not, "better safe than sorry."

On September 22, the U.S. stopped all military aid to Nicaragua. This does not, however, mean the end of U.S. support for the Somoza regime. The U.S. continues to train the National Guard. The potential of future financial assistance is controlled by the State Department, which may use this as a bargaining tool in diplomatic relations with Nicaragua. Other avenues, such as CONDECA, are also available to assert U.S. influence.

CONDECA, or the Central American Defense Council, was established as a "defensive organization" in 1964 by six Central American nations (Costa Rica, Panama, Guatemala, Honduras, El Salvador and Nicaragua) with strong encouragement from the U.S. It would coordinate military actions "... in case of an eventual communist aggression in Central American territory."

While it is possible that a CONDECA army, formed of volunteer forces from the six countries involved, could oust Somoza and form a provisional government in accordance with U.S. interests in Nicaragua, there is no standing CONDECA army. Because Costa Rica and Panama are currently supporting the FSLN, they would probably refrain from participating, weakening CONDECA's strength.

Ideologically and monetarily, our country remains one of Somoza's most supportive friends. It is interesting to note that the argument for continued training of the national guard follows the same lines as the so-called "progressive argument" on the presence of U.S. corporations in South Africa. According to the progressive argument, American corporations, by the virtue of their presence in South Africa, will serve to undermine apartheid. Similarly, the Congressional Presentation Document on the Security Assistance Program for 1979 describes its role thus:

The U.S. security assistance relationship with Nicaragua assists in promoting our interests through the maintenance of meaningful contacts with the Nicaraguan National Guard... Our training program is also intended to promote respect for human rights and to increase professionalism within the Nicaraguan military organization.

The U.S. chooses to promote respect for human rights by providing support for apparatus that wages a war against its own citizens, the apparatus whose sole raison d'être is the protection of one family and its business interests.

As long as we try to "undermine apartheid" with corporate investment in South Africa and to "promote respect for human rights" by training the Nicaraguan national guard, Prime Minister Botha and President Somoza will continue to count our government among their true friends.



Zionism

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Zionism evolved as a solution to the problematic position of Jews in European society. During the Middle Ages, agricultural endeavors had been prohibited to the Jews, and Jews had been forced into commercial and monetary trades. In the modern era, the Jew was restricted from entry into universities, government positions, etc. The Marxist Zionists advocated the state as a solution to the problems of statelessness; they claimed that the Jews' position on the fringes of economy made them objects of hate, victims of an economically unhealthy society. Antisemitism, thereby, placed Jews in unfavorable economic positions which elicited further hate toward the Jews. Socialist Zionists continued this school of thought advocating creation of a state based on socialist principles. Thus, one faction of Zionist thinkers, the Socialists and the Marxists, viewed the Jewish problem as a result of antisemitism which they saw as inherent to the capitalist system. Their solution was the creation of a Jewish state.

Several political events acted as catalysts of support for the need of a Jewish territory. In Russia, in 1881, Czar Alexander II was assassinated by revolutionaries, one of whom was Jewish. A wave of pogroms, massacres, followed throughout Russia. In France, Jews had received equal rights from Napoleon; yet, when Colonel Alfred Dreyfus, an assimilated Jew, was framed as a spy, the streets in France echoed with cries of "Death to the Jews." Theodore Herzl, one of the reporters present at the 1889 trial, concluded that, in their stateless position, the Jews would never escape from persecution. Regardless of the extent of their assimilation into society, they would still be considered Jews and despised for being so. Even civilized France — a far cry from Czarist Russia — was not free from antisemitism. Antisemitism, added an impetus to the ideology of nationalism. Herzl became chief advocate of political Zionism; its platform and philosophy was that achievement of a state would secure physical safety and civil liberties for the Jews.

Herzl provided a secular, rather than a religious solution to the Jewish problem. Zionism was not a religious movement; it emerged at a period in Jewish history when Jews, hoping to become assimilated into European society, were moving away from religion and tradition. The Zionists believed that prayer and messianic faith were inadequate tools against prejudice. Political action was needed in order for Jews to gain self-respect and to escape from the ghetto. The cultural Zionists held that Jews would be able to express, to develop themselves and to create a modern, less inhibited culture in their own land. This view of culture was also not synonymous with the religious perspective. Both, political Zionism and cultural Zionism were not fundamentally religious movements.

In religious circles, though, the idea that the Jews had been living in exile from Jerusalem since 70 AD, had long held sway. Throughout their history, the Jews maintained a connection with the land in their liturgy and literature, i.e., the traditional hope at the Passover Seder of being "Next Year in Jerusalem." In fact, all Jewish holidays correspond to the cycles of agricultural fertility of the land of Israel. Thus, Zionism, a political movement, had tapped on an existing network of emotional and religious associations.

Actual connections with Israel had existed since the Jews had been exiled in 70 AD. A remnant of the Jewish community maintained a continuing presence in Palestine. In spite of Crusader persecution and the anarchy of constantly changing rulers, this community did not leave Israel. Oftentimes, Jews in Europe supported the Jews in Palestine by sending money since the desolated land could not support a community. The Zionists emigrating from Russia encountered a poor Jewish community in Palestine. Yet, for centuries, that community had actualized the value of Jewish connection with Israel by living in the land. Jewish connection with Israel by living in the land.

Nationalists, religious Jews, socialists, and Marxists — each had a mixture of reasons for joining in a political movement to create a territory for the Jews. The young movement, though, was dispersed and disorganized and faced opposition from Jews and non-Jews alike. Increasing antisemitism served to goad various groups to work together towards their goal. The population of Jews in Palestine rose from 60,000 in 1919 to 600,000 in 1940. Most immigrants came from Eastern Europe, the major scene of antisemitic oppression.

At the end of WWI, as new nations were forming, control of Palestine was transferred from Turkey to a temporary British mandate. In 1917, Britain, in the Balfour Declaration, stated its support for the establishment of a Jewish National Home in Palestine. Yet, in 1939, Britain's action epitomized its lack of support for the Zionists. On the eve of WWII, when the Jews were fleeing from Nazi persecution, Britain limited Jewish immigration to 75,000 for the next five years, the duration of the war. After the war, refugee boats cruising toward Israel were sent back to Europe, to deposit their charges in displaced person's camps. One of the refugee boats, the Exodus 1947, with 4,200 immigrants on it, was escorted back to Hamburg, Germany.

Various commissions were set up to study the political climate in Palestine; partition, the division of the area into two states, was recommended by the UN in 1947. The Jews accepted the plan. The Arabs rejected partition and prepared for attack. The British, sensing an imminent outbreak of hostility, pulled out immediately without attempting to transfer power. The global political situation thus affected the outcome of the Zionist undertaking.

The aim of Zionism, according to Abraham B. Yehoshua, a modern Israeli author, "was to bring about a certain normalization of the Jewish problem by concentrating part of the Jewish people, territorially in a state of their own . . . Zionism developed as a necessary process within the Jewish dilemma of a century ago. Its aim," he said, "is the creation of a safe refuge for the Jewish people."

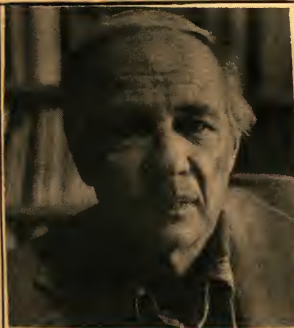
Israel has fulfilled and is fulfilling that aim. Though the safe nature of this refuge has been doubtful, the Jews are no longer passive victims of history and of prejudice. The Jews, as a state, are in a position to make and to correct their mistakes. The Arab-Israeli conflict is an issue of such complexity that the epithet, "Free Palestine from Israeli scum" was neither a fair, nor a profound treatment of the issue. This article has attempted to hint at the complexity of the historical influences and political circumstances related to Zionism's evolution. Nationalism, a nineteenth century political ideal, socialism, Marxism, religious thought, the existence of a Jewish community in Palestine, pre-World War II antisemitism, and the Holocaust all shaped the formation of the Zionist idea. Before approaching the present day dilemma and conflict, an examination somewhat longer than a slogan is necessary. Only a thorough understanding, not a dogmatic ignorance, will lead toward solutions. ■

Faculty Consider Unionization

By AMY BERMAR and LAURA WALKER

If the Wesleyan faculty decides to unionize, it will be a defensive move in reaction to the administration's unwillingness to recognize faculty demands. "We are not going to get a union unless the administration forces us to," commented one faculty member. Several professors feel that their concerns for higher salaries, cost of living increases, better benefits and working conditions go unheeded by an increasingly business-like administration. "These concerns are 'legitimate,'" said Vice President for Academic Affairs Nat Greene. "But the institution has limited resources, and those resources may be stretched too far."

The existing chapter of the AAUP represents faculty concerns but has no legal right to collective bargaining. John Grumm, professor of Government and a member of the Executive Committee of the American Association of University Professors (AAUP), which is investigating the possibility of faculty unionization said, "At the present time we can speak for the faculty as a whole but cannot bring any pressure to bear."



There's probably a little more sympathy for unionization now. Some faculty members feel less satisfied or less convinced that the administration will look out for their welfare now than before.

— John Grumm, history professor

While most members of the faculty acknowledge a widening gap between the administration and the faculty, there is mixed sentiment as to whether unionization is necessary and whether it would improve the faculty-administration relationship. "There is an erosion of confidence in the administration's willingness to accommodate faculty needs," said Grumm. "Unionization would be a means by which we could exert pressure on the administration to meet some of our demands, such as compensation and working conditions."

Unionization would cement an employer-employee division between the administration and the faculty. While some faculty members, like David Konstans, believe that unionization

would improve the relationship between faculty and administration because it would clarify the roles and concerns of both parties, others are wary of the effects that unionization might have.



A strong and vocal AAUP chapter should be able to do the job without union organization. I believe the administration is acting with the best interests of the faculty, as it perceives them, in mind; and if the local AAUP chapter continues to provide the faculty with a clear voice, I believe the administration will recognize the extent to which the best interests of the university and those of its faculty are very closely allied.

— James T. Gutmann, professor

James Gutman, professor of Earth and Environmental Sciences, believes that unionization "would promote an unfortunate adversary relationship and also foster discord both within the faculty and between the faculty and the administration."

Grunn commented, "I rather hope we can avoid it. It sets up a kind of rigid relationship with the administration. I rather hate to see the polarization that would result." He reflected, "Maybe polarization is the cause of unionization too, but it certainly would exacerbate it."

One faculty member opposes unionization because he fears that it might destroy the "collegial atmosphere" of the university. He also anticipates that division would appear among the faculty over the question of unionization.

Unionization would have no adverse affect. It would only give faculty more leverage in getting higher salaries.

— Neely Bruce, music professor

On the other hand, Neely Bruce, professor of music, favors unionization and believes that it would not affect the working relations among faculty members. "Many faculty don't want to think of themselves as employees," he commented. "The true labor-management relationship is masqueraded in a collegiate atmosphere."

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Who Killed Karen Silkwood?

By ERIC ARNESEN

November 13, 1974. It is early evening. Karen Silkwood leaves a meeting with local union officials at the Hub Cafe and drives south on Route 78, outside Crescent, Oklahoma. She is on her way to meet Dave Burnham of the New York Times and Steve Wodka, an official of the Oil, Chemical and Atomic Workers International Union, at a nearby Holiday Inn. Karen is carrying documented evidence of falsified records at the Kerr-McGee plutonium processing plant, where she is employed as a nuclear laboratory technician. However, Karen does not arrive at her meeting. At approximately 7:30, her Honda Civic Hatchback swerves off the roads and lands in a concrete culvert. Karen Silkwood is dead at age 28. The documents are not found in her car. The Oklahoma Highway Patrol report that Karen fell asleep at the wheel. The Silkwood family and many others think otherwise. They believe Karen was murdered.

The Kerr-McGee Corporation is heavily located in the production and processing of nuclear materials. Located in Crescent, Oklahoma, some 20 miles outside Oklahoma City, was a Kerr-McGee facility responsible for the production of plutonium fuel rods for the U.S. government's controversial breeder reactor program. Plutonium, an 'artificial' element, is highly carcinogenic; it is combustible with air. About ten pounds of plutonium is enough to fuel a crude but effective atomic bomb. It is deadly and dangerous; hence it must be treated and guarded with extreme caution.

Karen Silkwood began to work for the Kerr-McGee Corporation in 1972, as a tester of plutonium fuel rods. She participated in a strike after only three months on the job. Kerr-McGee was notoriously anti-union; the corporation fought hard against the Oil, Chemical and Atomic Workers International Union (OCAW). The ten week strike ended with the employees receiving what they felt was to be a poor contract. But during the strike, Karen became interested in the union and the health and safety problems of her fellow workers. Elected to a three person steering committee of the OCAW in her plant, her career as a labor organizer had begun.

While working for Kerr-McGee, Karen observed numerous accidents and safety violations. On July 31, 1974, she was the victim of an accident; she was contaminated by airborne plutonium. At the time of the incident, she was not wearing the necessary protective respirator because the corporation had been unable and unwilling to find one that fit her — clearly another violation of safety regulations.

That Kerr-McGee officials were the first to arrive on the scene, plus the fact that the incriminating documents Silkwood was going to deliver were not found, made things even more suspicious.

The case could not be put to rest. OCAW and the National Organization for Women (NOW), which took an interest in the case, demanded a federal investigation. In 1975 the Justice



Kerr-McGee was legally obliged to report contamination and accidents to what was the Atomic Energy Commission (AEC). By late summer of 1974, some 73 contamination cases, including Silkwood's, had been reported. According to Silkwood and other union officials, many incidents were covered up, ignored and unreported, further demonstrating Kerr-McGee's lack of concern for their employees' safety.

In September 1974, Silkwood traveled to Washington, D.C. with two other union officials to meet with AEC officials to discuss Kerr-McGee violations. However, despite the evidence of numerous health and safety problems at the plant, the OCAW officials were told that the AEC needed more information before they would undertake a full-scale investigation. Silkwood decided to go "undercover" to obtain the necessary information. At this point, the going became very rough.

While gathering evidence of record falsification and violations of health and safety conditions, Karen Silkwood was contaminated with plutonium on November 5, 1974. She underwent the routine but unpleasant decontamination process. The next day she was mysteriously re-contaminated. She was again found to be radioactively contaminated upon arriving at work on November 7. She requested that a Kerr-McGee investigating team examine her apartment for plutonium. The results were startling: her apartment was highly contaminated, and the hottest source of plutonium radiation was a bologna and cheese sandwich in her refrigerator. Silkwood, her boyfriend and her roommate underwent further decontamination and testing at the Los Alamos Scientific Laboratory in New Mexico.

These events heightened Karen's fear for her life. The day after she returned to Oklahoma, she died en route to her meeting with the New York Times reporter and the union official, where she had planned to turn over the documents she had been collecting for the past three months.

OCAW representative Steve Wodka and others rejected the official police explanation that Karen had fallen asleep at the wheel. OCAW immediately hired a private firm, the Accident Reconstruction Lab, which specializes in 'autopsies' of accidents to investigate the Silkwood case. They concluded that Silkwood's Honda had been hit from the rear by a car travelling 55-60 miles an hour. She had been run off the road; she was murdered.

Department told N.O.W. that they "watched too much television" if they expected all mysteries to be solved. A grassroots campaign pressed for investigation and in April 1976, the House Committee on Small Business, Subcommittee on Energy and the Environment, chaired by Congressman John Dingel, began to hold hearings on the Silkwood case. The information that emerged was incomplete but startling.

They discovered that Silkwood had been under close supervision in her last days at Kerr-McGee: her phone had been wiretapped, her room bugged. Mrs. Jacque Srouji, a Nashville journalist with pro-nuclear sentiments and close ties to the FBI investigating the Silkwood case, testified that she

The Oklahoma City Police Department (OCPD) collected information on Silkwood before her death and provided this information to Kerr-McGee. According to Sheehan, the OCPD "had engaged... in unlawful wiretapping, breaking and entering and electronic surveillance." The OCPD's surveillance equipment, Sheehan learned, had been purchased from Audio Intelligence Development, Inc., located in Ft. Lauderdale, Fla., which has sold equipment to other companies and utilities engaged in collecting information on anti-nuclear groups and individuals. The connections between these 'private intelligence' firms, the FBI, local authorities and the Law Enforcement Intelligence Unit (a national police network which assists local and state police departments) and other groups designed to keep tabs on anti-nuclear activists, is frightening, to say the least.

Pondering the incredibly high stakes involved, Sheehan and union investigators have offered a hypothesis to explain the bizarre events surrounding Silkwood's death. Kerr-McGee was unable to account for some 40 pounds of missing plutonium; the company explanation that the deadly element had stuck to the inside of the pipes was not adequate. In addition, Kerr-McGee had recently suffered a large monetary loss in a business transaction. Sheehan believes "it's not impossible to think that Karen Silkwood had stumbled on the deliberate siphoning off of plutonium into some kind of black market, or to some foreign government — all with the covert blessing of the CIA... Silkwood's death, and all the stuff we've uncovered around it, is, I think, just a part of a much bigger story."

If this is the case, then the search for truth in the Silkwood mystery may well continue to be obstructed by both government and private officials.

Karen Silkwood has become the first martyr of the anti-nuclear struggle. She died while fighting for the rights of her fellow workers. She died while trying to alert the public to the dangers inherent in the connection between nuclear power and private business. She died trying to tell the truth; a truth that is only now slowly emerging from a morass of contradictory and obscured and obstructed information.

Evidence exists that there is a national intelligence network that connects private industry, local and state police and federal intelligence agencies like the FBI and CIA, designed to undermine anti-nuclear activists.

received transcripts of Silkwood's bugged conversations from James Reading, director of security of the Kerr-McGee Corporation! As the hearings continued, FBI agents began to threaten New York Times reporters, according to Danny Sheehan, council for the Silkwood family. Representative Dingel became 'implicated' in a sex scandal which resulted in losing the chairmanship of the subcommittee. The hearings were discontinued.

Realizing that neither the FBI nor congressional subcommittees were interested in solving the case, Silkwood's family filed a suit in Federal District Court against Kerr-McGee. According to *In These Times*, Sheehan "filed a three count federal complaint (against the corporation for)... negligent contamination of Silkwood, conspiracy to violate her civil rights as a union activist, and a conspiracy to cover up the facts of the case." Judge Frank Theis ruled in September 1976 that a case for conspiracy had not been established; the case is now in appeals.

The Silkwood case represents more than a situation in which a union activist with incriminating evidence against the company is killed. The stakes appear even higher.

Evidence exists that there is a national intelligence network that connects private industry, local and state police and federal intelligence units like the FBI and CIA, designed to undermine anti-nuclear activists.

November 13, 1978 is the fourth anniversary of Karen Silkwood's death. Across the country, memorial demonstrations and services will be held in her honor and to assert the significance of her life.

On November 12, Wesleyan University will honor Karen Silkwood. The Nuclear Resistance Group will hold its second anti-Nuclear Powe Teach-In. All are invited.

Anti-Nuclear Power Teach-In
Sunday, November 12, 1978, 1-5 p.m.
Science Center

Films: Incident at Brown's Ferry
More Nuclear Power Stations

Workshops: How a nuclear power plant works.

The Karen Silkwood Case
Technical Alternatives to Nuclear Power

The Economics of Nuclear Power
The Social Implications of Nuclear Power

The History of the Anti-Nuke Movement

Everyone is invited! Especially welcome will be those who have not been involved in the anti-nuke movement and want to learn more about the problems of nuclear power.

If you want to help with the teach in, call: Tina Hubbard 346-9578
Jim Kahn 347-9181

It is ironically apparent that a major hazard to a worker's health and safety is to make it known where they don't exist.



1946-1974

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Issues In Education

Brandishing Subjectivity

By STEVE WARD

"I contend that 'objectivity,' as a concept to be applied to our everyday lives, does not exist," was his last utterance. The long hair and beard, in addition to his penchant for journalistic anarchy weren't exactly assets either. He was marked. The Academic Community, made to feel insecure by such slings as "To refuse to act, and to justify it by 'objectivity' is to neglect your social responsibility," established a figurative punishment for him and his kind. They would henceforth be branded with the scarlet, no, rather, the red letter "A." Activists. Those people who are never satisfied with the best of intentions. The cruelty of the punishment is that its victims have been categorized — objectified — to more easily fit into a reality presupposing "objectivity."

Now, the Academic Community is calm. Its residents are more or less regularly able to worship the concept of "objectivity." The ritual takes place, not surprisingly, in a centrally located and nearly proverbial ivory tower. Only occasionally are they disrupted by an activist and presbyopic few that gather at the base of the tower. In anti-ritual, they point out to passers-by the stain of 'subjectivity' which runs the length of the supposedly pristine tower. But for the most part, their observations fall upon deaf ears. The trappings of class and classrooms shield those in the inner sanctum of the tower from heretical rantings. Their lifestyles are spared disruption. Those contained can still take "excellent" notes, mix drinks on Thursday nights and arrange for interviews with corporate firms outside of the Community. And they can still believe in the almighty "objectivity" of the ivory tower.

The preceding vision-tale describes the "sense-of-place" I felt earlier this semester. The heightened tensions (and apathies) brought on by the secretaries' strike bared for me the existence of two distinct communities on campus. One, borrowing Colin Campbell's deployment of the term to rationalize administration insensitivity, is the "academic community." The other, because of its larger purpose, is the "educational community." The distinction between the two is expressed metaphorically by the former as a high-rent, high-rise condo complex and the latter as a simpler, albeit rundown, cooperative house.



Academic community members are "residents," for more than any other activity, they reside. They have opted, knowingly or in ignorance, to have learning be for them a vicarious and dispassionate experience. They reside on the receiving end of every transmission of information. They wait, study, or cram for the moment when an "objective truth" is decided. (In a pinch, the right answer is as good.) Answers and truths are notoriously theory-bound in the situation that values "objectivity" above all. Residents are protected from treading too near a dynamic and frightening reality. The academic community, prizing "objectivity," has proven itself stilted and stultifying.

In contrast, are their counterparts in the educational community, aptly termed "participants." They are often in a position to learn within a context or framework of their own devising. Group tutorials, teach-ins, and student-initiated and-run courses are examples. Engagement and critique are ongoing and depend upon a fearlessness toward subjectivity. Everyone has a past, a future, a line they contribute to a definition of the learning context.

A student in Towards A Socialist America, a course that always must consider its subjectivity, is able to assert "TSA should not be regarded just as an information feeding course, a course in which people are exposed to radical information. Rather, it should use information and theories as a way of heightening the contradiction in the lives of the participants."

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Tale from the Old Country

Once upon a time, in the old country, there was a wealthy man with a stupid son. The man had exhausted himself with efforts to try and make the stupid son understand the simplest of things. Finally, he resolved to send his son to a faraway school where he would be instructed by the wisest men in the land.

After two years, the son returned. Everyone was impressed with his learning. He could read and write in three languages, solve difficult arithmetic problems, and recount many facts about distant countries. The wealthy man beamed proudly. "At last I have an educated son."

One day, word spread that the king would soon be passing through the city in a procession. When the great day arrived, people lined the street or sat on their roofs in order to view the rare spectacle. The wealthy man and his son found a choice spot on their roof.

Just as the king and his entourage were about to pass their house, the son suddenly exclaimed, "Father, I have to take a leak!"

"Then you'll just have to climb down and go out the back," replied his father.

"But if I did that, then I would miss seeing the king!"

"In that case," reasoned the father, "the only alternative is to take a leak from the roof as the king passes by."

"Oh, father, I could never do that!" cried the son.

The wealthy man smiled. This was surely the mark of an educated and cultivated son.

"If I did that," continued the son, "Then the king might grab me by the piss and pull me off the roof!"

Then the wealthy man knew that, despite all the education, his son was still a stupid son.

The Science Education: Too Many Assumptions

By ELLEN BLAU

I don't remember when I first became interested in biology. I do know it was at a tender age, and I was possessed of that irritating quality some children exhibit of insatiable curiosity as to how and why the things around me worked. This tendency led to the asking of such pressing questions to Mom (in public, of course) as "Why don't people have babies till they're married?" I remember so clearly that I simply could not reconcile the connection of what I felt instinctively was a natural process to what I recognized as a process independent of nature. (My mother has since cleared up this issue, by the way.)

This curiosity of mine, has over the years, hastened me in the direction of natural science. Add this "natural bent" to a high school strong in science, and ridiculously inadequate in everything else, and my senior year saw me applying to colleges with "strong" biology departments. I was soon on my way to becoming an instrument of that noble, omnipotent, and above all, objective, entity - The Scientific Method.

If you find a healthy amount of sarcasm creeping into these lines, please indulge me. You see, I'm laughing at myself, at how I (like many people) became a science major for all the wrong reasons, and where it got me. After describing my frustrations at being in the sciences at Wesleyan to a dean recently, he looked at me sadly, and said softly, "Don't be cynical." Well, I sincerely appreciate his concern for my state of mind, but cynicism is definitely a word that describes my present attitude, and I might as well put it to use. It is cynicism, and hope for change, that have led me to write this article.

Being a biology major has its social disadvantages. Throughout my Wesleyan years, whenever answering a query as to my major, I would panic momentarily. (I don't want to alienate this person. Well, I can't lie, can I? I mean, she'll see my Organic Chemistry book. Oh, Christ.) "Biology." The response? "Yuck, you're kidding!" or "Oh, no!", or worse, just evil snickering. The next question was invariably, with undisguised disgust, "You're not pre-med, are you?" (Yes, yes, I've always wanted to be a doctor) "I'm not really sure yet. Probably not." "Well, then, there's still hope for you."

Each one of these cutesy, original remarks has hurt me. I've rarely thought one was funny, and I've always resented the self-righteous attitude they convey. What I have never understood is why it is socially acceptable to

put individuals down so blatantly for being in the sciences. I think it has something to do with a sort of vague "anti-technology" spirit a lot of people feel, along with gut reactions against the whole hard-nosed aura of academic science. This is certainly an unfair prejudice to turn on me. First of all, my study of biology is emphatically not on the side of technology talking over. I am an entire, thinking, feeling human organism, of which being a bio. major is but a small part. How would you feel if your first academic love and chosen field of study were subject to ridicule every time you uttered it?

Well, now I'm a senior, and people's opinions aren't so important to me. I no longer chuckle when my own department's professors make disdainful remarks aimed at embarrassing those of us aspiring to enter the field of medicine. I'm tired of constantly finding myself in the position of defending my major. I refuse to grin anymore at such daily witricisms as "What're you doing in Olin? I didn't know bio. majors could read, ha ha ha." Excuse me if I don't laugh with you anymore.

Don't you understand? I'm as tired of the system as you are; more so, because I'm forced to work within it. We all know, I think, that the process of getting a science education could be better, less traumatic, at least. Not many of us will tell professors or administrators of our frustrations, or gripes, for fear of alienating them, it's not unfounded. (People warned me against signing my name to this article.)

I'm tired of always having to give up more stimulating electives in order to complete the endless list of dry required science courses. I'm tired of large lecture classes in which I copy down the professor's words during each hour, and regurgitate them for exams. I'm tired of sitting in classes where the lecture is not being understood, yet no one will be the first to raise a question, for fear that everyone else knows what's going on. I'm tired of having advisors and teachers tell me to save my problems until after their grants are written up, or a deadline is met. I'm tired of "objectivity." I'm tired of the standard, biased assumption around here that biology should be taught as a technical, experimental field, and not as the academic discipline it is. I'm tired of the intolerance for diversity.

I'm prepared for someone to object to the above statements as generalizations, as indeed they are. I've had certain professors, for example, spend a great deal of time with me. And sometimes, there's even a lecture everyone understands. I do, however, want to address some of these

grievances in more detail. I really do believe there's a lot wrong, and I don't believe it has to stay this way.

Why have I never had the opportunity to take a small seminar in biology? Granted, there are a few graduate seminars offered, but many undergraduates do not feel prepared enough to enroll in them. People cannot even conceive of a small, informal class in the sciences. We tend to think science contains so much more information to master, so many facts to memorize, so much more to learn than other disciplines. I disagree. This is a prime example of scientific snobbery. It is not the breadth or the nature of the material that demands the typical lecture/exam style class. Rather, it is our own unquestioning assumption that this is the right and only way to teach science.

The concept of objectivity is the backbone of the sciences. The quest for true objectivity in investigation, reasoning, and data interpretation has been, perhaps inadvertently, extended to the realm of personal interaction. I don't believe objectivity can ever be attained. Perhaps the instinctive recognition of this shortcoming of the revered scientific method lends itself to an over-compensation of sorts: we will be objective. Unfortunately, on the human level, objective tends to mean impersonal, which is an adjective commonly used to describe science classes. Unless a student is either very aggressive (a trait, by the way, much hailed in scientific circles), or extremely insistent, it is often difficult to establish any kind of individual relationship with a professor. An advisor is someone who signs your course cards twice a year, along with those of all other senior bio. majors who last names range from A to K. Sometimes it's nearly impossible to get any real academic guidance or much needed personal attention.

Competitive grading also contributes to feelings of isolation. "Objective" exams graded on a curve pit student against student. If everyone scores high, the median is high, and my letter grade is lower than if everyone does poorly; therefore, it's better for me if the rest of the class scores low. The pressure to outdo the other students adversely affects all bio. majors at one time or another. One all-too-familiar reminder of the competitive atmosphere is the disappearance of valuable answers to problems, and old exams, from science library reserve. Genetics experiments are sabotaged. Important readings vanish from folders. Worse, on occasion I have been horrified to feel myself reluctant to share problems I've worked on, or to

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It Ain't What It Used To Be

By AMY BERMAR

Higher education has a different role; it's no longer for social change. It's for getting a job; especially if you're going to pay as much as you do at Antioch.

Bob Devine, assistant prof. of communication

To listen to some people, Antioch College ain't what it used to be. Renamed Antioch University earlier this year, Antioch College in Yellow Springs is now only one element of a larger whole.

Despite recent 'progressive' decisions by the Board of Trustees, such as the commitment to divest \$350,000 of stock in companies with holdings in South Africa, members of the Antioch community have been heard bemoaning the 'corporatization' of Antioch.

Antioch officials are embroiled in several controversial issues. The Antioch network, which at one time consisted of 30 centers around the country, is facing dissolution. Six centers, many of them with high minority enrollment, have been closed in as many years. Three of them, two in D.C. and one in Appalachia, have been shut down since the arrival of Antioch's new president, William Birenbaum, two years ago.

University officials identify funding problems as the primary reason for the closings, and, they say, they hope these moves will strengthen the university. Others believe that these steps are politically motivated, and cite the high proportion of minority students and the often radical perspective found at many of the now-closed centers as unbefitting towards the development of Birenbaum's university.

Because of what is seen as non-cooperation on the part of the administration by the college unions and their supporters, the college has been accused of union-busting. When the college employed the law firm of Taft, Stettinius and Hollister to conduct their negotiations with the union, this fear was accentuated, because of the firm's reputation as being anti-union. Taft, one of the firm's original partners, sponsored the Taft-Hartley Act while in the U.S. Senate.

Labor relations at Antioch are tenuous. Layoffs and work hour reductions are seen by many as ploys to reduce the influence of the unions at the bargaining table, and resulted in a 24 hour "recognition strike" this summer, adding to an already volatile situation.



During last winter's coal strike, the college was discovered to be using non-UMW coal. Those responsible for its purchase offered two reasons for their action: that the college required a specific quality of coal; and that, because of the college's shaky financial situation, they needed a 120 day

payment period, which was offered only by these distributors. Community members who felt that Antioch had a responsibility to support the union lobbied for changes in college policy, which, up until now, has resulted only in studies of comparative cost.

We are not going bankrupt

Dudley Woodall, Vice-President of Administration and Finance

It all comes back to money, or the lack of it. All because "the school can't afford it", members of the UE 767 have agreed to forego a raise promised them; faculty and administrators receive some of the lowest salaries of two midwest college associations; and students tolerate limited course offerings and the rapid deterioration of what facilities exist.

Concomitant with the employment of Birenbaum was the assumption that he would raise the money needed to keep the college afloat. Since his arrival, he has generated over \$2 million in grant monies. These funds, most of them allocated for specific projects, permit the college to develop new programs, and to conduct badly needed building renovations.

The college's endowment, at about \$4 million, is "incredibly small", says the head of the University's Development Office. "Ideally, it should be five to six times what it is, at a minimum." Most of the income it produces is used to pay the interest due on university loans. Currently \$5 million dollars in debt, there are rumors that college administrators hope to have finances in the black by the end of this year.

Antioch's financial crisis was largely precipitated by the student financial aid strike in 1973. Throughout the 1960's, Antioch emphasized integration. The New Directions program, which initiated the strike, was a minority-oriented program that provided 'cultural plurality' to the Yellow Springs campus. When, in 1972, Nixon impounded funds targeted for financial aid programs at colleges and universities, Antioch could no longer support the New Directions program or its students, many of whom were on complete scholarships.

Antioch is supposed to be one of the most progressive universities committed to social change. Social change means education for all, not only those who can afford it... This is our right!

Antioch Strike Committee, 1973

New Directions students demanded a guarantee that they would be able to finish their studies, even at a cost to the college. When the Board of Trustees remained noncommittal, the students formed picket lines at all campus entrances, and locked all buildings. Although community support for the strike was widespread, some students

opposed the strike on the grounds that they had paid tuition, and wanted to return to classes. The Strike Committee did not endorse classes that were held off campus, because it would doubly penalize those students who felt they must remain on the picket lines because they had the most to lose in the strike. Student occupation ended after 7 weeks, when the county sheriff and 200 deputies, responding to an injunction sought by non-strikers, reopened the college.



The consequences of the strike were severalfold, and many of its repercussions can still be felt. Seven faculty members who joined the picket lines were fired soon after the strike, although all were summarily reinstated.

Enrollment at Antioch plummeted, and has not yet regained its former strength. The number of inquiries dropped, and although Antioch now accepts over 90 percent of all applicants, only 40 percent of those accepted actually enroll.

In an attempt to repair the financial damages caused by the strike, the administration instituted a 25 percent budget cut. This resulted in the dismissal of one quarter of the faculty, many of whom had been granted tenure. Memories of "the Inquisition", as it was dubbed by some of the faculty here at the time, are strong, and may be one reason why some of the faculty feel that unionization is imperative to their job security.

Although not all of those fired were involved in the strike, many who lost their jobs were politically active. Two of Antioch's admittedly few women professors were among those fired, including Ann Kaufman, who encouraged the development of a Women's Center.

Five years later, faculty and students are still seeking funds for a women's studies program. Twice in the last year, students had reason to hope that funds would be granted, but circumstances like budget freezes have always arisen to delay the program's creation.

One must always remember that the lack of money has always been used to put down any reformist and progressive movements, particularly as they affect women.

Carol Conway, coordinator of the Women's Center

Women's safety has long been an issue at Antioch, and few quarters have passed without some incident of sexual assault occurring. Although students have requested increased security measures since 1963, their demands have so far gone unmet. The recent rape of a student renewed community demands. The administration finally responded to this concern by allocating funds for locks on dorm entrances.

Antioch is not a political party and it's not a religion. It's an educational institution, nothing more and nothing less. It's here to educate people. A lot of people think it's one of the other two things, and expect it to perform those functions. And that's where a lot of the confusion comes from.

An administrative official

Antioch has suffered from some of this confusion itself, particularly with respect to its history of political activism. When Antioch opened its doors to men in 1853, it also opened them to blacks and to women; one of the first colleges to do so. As an institution, Antioch has generally been supportive of its students' commitment to social change.

Especially active in the 1960's, Antioch was, as one student said, "the home of the SDS and the second home of the FBI." As with most colleges political activity on campus significantly decreased following the end of the Viet Nam war. Again paralleling activity on other campuses, a new generation of Antioch students has begun to get involved; joining anti-nuclear demonstration in Rocky Flats and in Seabrook, protesting the construction of a gym at Kent State, and insisting that the university divest of its stock in companies with investments in South Africa. On a local level, the women's center organized a safety patrol of women and men, and students are in the process of creating a worker and student managed cafeteria.

I have decided that it best serves the purposes and principles of Antioch to try a little harder to practice what we preach.

President Birenbaum, after the Board's decision to sell the Kenesaw Apartment to the tenant

Alongside community fear over the corporatization of Antioch College as a subsidiary of the university, frustration appears as the predominant mood, because so many good ideas must remain untried for lack of money. And occasionally the mood becomes belligerent, when good ideas already in practice are cancelled for the same reason.

Administrators seem to see the current conflicts as remnants of more turbulent years, and express a hope that the college is on a long-awaited upswing. Students seem to combine an attitude of "we'll just have to wait and see" with active involvement in community issues.

"It is my opinion," said Dean of Students Steve Schwerner, "that Antioch is a reflection of what's going on in the rest of the country, just a little over to the side."

Thursday, November 8, 1978 ... Hermes ... Page 7

A Hermes Forum

Big Orange Trucks

By ROSS CURRIER

As I lit up the first joint of the day, I glanced at my watch — 7:06, the "liquid crystal" flashed back at me. They're always wonderin' why I'm willin' to get up at 6:30 to go to work instead of a nice 9:30 lifeguard job, I thought of my friends, but they miss out on the great feelin' an early mornin' bone provides on a cool, dewy dawn. True, it can be a painful rising after a late drinkin' night, a damp ride on my bike with the cold commuters rush and that fuckin' punch clock never gives you a break when you're runnin' behind, but that lazy ride to the job site, smokin' a bone, and that peaceful slouchin' against the big orange truck before we start the mowers up, and maybe another bone, isn't too bad.

I was back on the mowing crew, I thought, after workin' on Ozzie's crew yesterday. Ozzie's great to work with, his "beat the system" philosophy makes his crew one of the best. He figures they don't pay him shit so he doesn't do shit. It's great drivin' around with him all day — he knows all the good places to hide and the back roads that you can disappear on. It's a big game with him — avoidin' bein' caught. He approaches the job as a "challenge of minds." The bosses know he's sleazin' off but they can't catch him — he's outwitted them all. Guess that's why he's shop steward.

Yesterday wasn't so great though, I grimaced at the memory as I reached for the clip. Ozzie and I were weedin' with Henry. Weedin' sucks! You sit or kneel or stoop or just bend over with your ass in the air and 'he blood rushin' to your head and pull weeds. Takes days to get the dirt out of your finger nails. That's probably why all the guys wear their nails short, like méchanics.

Henry's great to work with, he's usually shit-faced out of his skull, especially after lunch, and he just sits in the shade and tells you to take it easy. "Slow down, Roscoe, no sense in bustin' your balls in the sun when you can sit in the shade. We've got all day and, besides, it's too fuckin' hot to work." If it's 61°, it's too hot to work.

Workin' with Henry was tough yesterday, though. He'd gotten caught sittin' down in the Maugus Diner by Ronnie and so Ron and Fred had come by four or five times, sneakin' up behind the bushes or lookin' at us from beyond the clock tower, pretendin' to be lookin' at

The Big Orange Truck



new beds, checkin' on Henry and Ozzie. "Big Brother is watchin'." I warned Henry. "Fuckin' assholes," he retorted. They had that new guy with them. The fresh-out-of-college kid, "Whispers" (they said they'd have a name for him ten minutes after they saw him), who they had just hired as superintendent. The guys are right, this outfit's too top heavy — too many fuckin' bosses on the payroll. Just another guy we'll have to hide from.

We're nearin' the job site now and the bone's only smoke in the cab. We've gotta mow Route 135 this morning — our fuckin' worst area. The big business men with their big business cars are cruisin' to work, half asleep and in a helluva hurry. They drive with a cup of coffee in one hand and *The Herald* in the other. Steering with their prick, I suppose, as they whip past us. A lot of good these safety vests will do us — those assholes have their eyes closed. These new goggles I got from the tool room will be a bonus though, I think as I turn them in my hands. They've got airholes, so maybe this pair won't fill my eyes with sweat like the old pair.

I'll bet they put me back on this crew 'cause Freddie caught Andy and me comin' out of the woods down by Longfellow Pond. Poor Andy's workin' with Stinky Le Pew, what a shit crew, and I'm mowin' 135.

As the truck pulls up next to the big island and we drag ourselves out of the cab, I wonder if I'm on Freddie's shit-list. He's ragged out 'cause he was hired as a temporary assistant until they found a new superintendent and he's worried about his job. "What does this young punk fresh out of a book know about heavy machines or the guys on the department, I'd like to know." Fred was tellin' us the other day. "It takes experience to handle this job, it's a big operation you know." Poor Fred, everybody knows he's gone. It's probably his fear and pent-up frustration that's made him such an asshole the past couple weeks. When Andy and I stumbled out of the woods, all red-eyed, we had empty cans and bottles in our hands and a good excuse on our tongues about pickin' up trash that "those high-school kids" left, so Freddie couldn't say anything. We're both on shit jobs though, I guess that line only works so well. You learn a lot about lyin' on this job, I realize as I light up another joint, and a lot about the system.

By SUZANNE SANGREE and CYNTHIA JAFFE

Critical Mass Convenes On Alternate Energy

It was a coming together of individuals and groups from all over the world: from the U.S., Paris, Brazil, the Philippines, West Germany, Canada and other countries. It was a universal renewal of hope.

This year's Critical Mass Conference occurred two weekends ago in Washington, D.C. The conference provided an opportunity for anti-nuclear activists and other concerned citizens to exchange information, strategies and skills about atomic energy. For many, it was a bonanza of education and inspiration.

The Capitol Hilton, with its crystal chandeliers and plush carpeting, reeked of fat-cat capitalism. Practically speaking, the hotel was ideally suited for the conference. Easily accessible by public transportation, it provided ample space for the many large meetings to take place simultaneously, and lounges and coffee were available for informal gatherings.

The conference opened with speeches by Ralph Nader, Hazel Henderson, and Dr. Helen Caldicott — all well-known anti-nuke figures. Panel discussions on several issues were held throughout the day, including "Why the Public is Concerned About Nuclear Power" and "Jobs and Energy." The audiences were large and enthusiastic.

A luncheon debate matched Barry Commoner and a Department of Energy official on the question "Does the Administration's Energy Policy serve the interest of the consumer?" "Has the slaughter started yet?" a late arrival asked outside the door.

After lunch, the conference broke into smaller workshops. In the "International Movement" workshop the diverse experiences of participants was explored. A Canadian woman and a man from the Philippines met in a workshop.

"Canadian uranium is going to be used in your reactor," she said, "so let's link up our resistance movements." The conference might have been more productive had it allowed for more of this kind of productive connection-making.

An ethic behind the conference was emphasized by the "establishment" nature of the surroundings: change should be brought about by working through the system. Ralph Nader put it succinctly as he spoke to the student PIRG groups, "You must gain legitimacy in the eyes of the establishment," he said. Civil disobedience and mass protests were encouraged only as a last resort or as a supplement to legal or legislative actions. Some of the more revolutionary activists present were disgusted by this. "This is the same stuff they were saying three years ago, and what has been accomplished?" one lamented.

In keeping with this conformity to conventional structure, the conference was dominated by such hierarchies as leader/follower, lecturer/audience, and predominantly male leadership.

Occasionally the conference broke into "group process" interaction in the workshops. After a short presentation in the "Organizing Tactics" workshop, moderator Kitty Tucker, of the Environmental Policy Center, opened the discussion to the audience, recognizing that there must have been a lot of organizers in the audience who knew more than the panel. She invited them to share their expertise, and a spirited discussion ensued.

The conference became a forum for the airing of fresh developments in the anti-nuke movement. Speakers drew attention to a statement of policy recently proposed by the National Council of Churches entitled "The Ethical Implications of Energy Production and Use." This statement, theorizing that "technologies must be in harmony with social ends desired," could have a great impact on all Christian denominations. In order to counter the developing nuclear industry lobby, which is attempting to prevent the statement's adoption, speakers urged a letter-writing campaign directed to the Council and the clergy.

Private citizens, too, have taken measures to combat nuclear power. In the lawsuit of Honicker v. Hendrie, Jeannine Honicker is charging that, because low level radiation causes

disease and death, the Nuclear Regulatory Commission and the nuclear industry are violating our constitutional right of due process.

During a preliminary hearing on October 2, 1978, Dr. John Gofman testified that 100 persons a day will die as a result of nuclear power. He said, "No one, including the NRC," he said, "has the right to issue a license to take other persons' lives — it's murder." The suit has been billed as "the murder trial of the century" and as "the lawsuit to end atomic power".

In the evening, Charlie Komanoff gave a sing-along concert, and the films "Nova" and "The New Alchemists" were shown.

Tom Hayden and Dr. Benjamin Spock were among those who concluded the conference. They focused on the issue of technology as a reflection of societal values.

A strong sense of solidarity grew as individuals and groups interacted and realized the extent of the anti-nuke movement. Said one participant, "It's great to know we're not alone out there."

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This Nuke Isn't Cool

By Cynthia Jaffe

Another battle against nuclear power has been lost, though it has passed most of us by with ghost-like stealth. Early this Fall, the Vermont Yankee Nuclear Power Plant in Vernon, Vermont, was granted permission by the Agency of Environmental Conservation to discharge 360,000 gallons of heated water per minute into the Connecticut River from October through May every year.

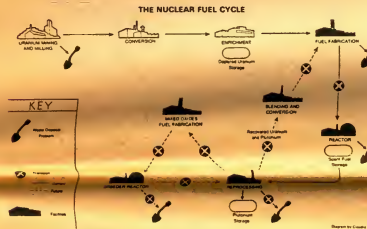
Since its inception, Vermont Yankee has been trying to obtain permission to discharge directly, in what is called "open cycle" functioning. This involves bypassing the cooling towers which were designed to cool water after it leaves the nuclear reacting vessel, so that water flushed into the Connecticut River would not raise river temperatures to levels harmful to its flora and fauna.

When the plant was first designed, officials had sought to avoid construction of the towers completely, much as their counterparts at Seabrook did. This succeeded in temporarily halting Seabrook construction this year. But during preliminary hearings, the public expressed such strong concern for environmental safety that the federal government required the closed cycle system to be used at all times as a condition of Yankee's operating license.

Yankee's reasoning, of course, is economic. The cooling towers require somewhere between eight and 32 megawatts to power their fans and pumps. This takes up from two to six percent of the total energy produced by the plant, costing Yankee between \$1.5 million and \$1.8 million annually.

But those figures become dwarfed when measured against the \$10 million consumers originally paid for the cooling towers themselves. That was the price of protection. Now, Yankee is simply checking that aside.

In fact, Yankee has been operating open cycle during all but one year, legally, despite the condition in its license. How?



Amendments to the Federal Water Pollution Control Act passed in 1972 provide that exemptions from such discharge limitations may be granted, if an applicant can demonstrate that present limitations are more stringent than necessary for the protection of aquatic life. So in 1967 — five years before Yankee even began operating — the company began chemical, physical and biological studies to obtain data concerning normal temperature variation and aquatic populations in the Connecticut River from 1974 until 1977, Yankee operated for 685 days without the cooling process while conducting hydrotherm and biological studies to determine the effects.

Yankee hired Daniel Marx and researchers from Aquatec, an environmental consulting firm in South Burlington, to do the research. Recommendations and a review of their Impact Statement were conducted by a Technical Advisory Council (T.A.C.) of the State Agency of Environmental Conservation.

They concluded "that Vermont Yankee's open cycle operation has not significantly altered the distribution, abundance or diversity of aquatic biota and that Vermont Yankee can operate in the open cycle condenser cooling mode during the period 15 October to 15 May in such a manner that the protection and propagation of a balanced, indigenous community of

shellfish fish and wildlife in and on the Ct. River in the Vernon area will be assured."

Three temperature standards were then set for Monitor 3, a downstream discharge monitoring station. It is not to exceed 65 degrees; the rate of temperature change cannot exceed five degrees per hour; and, it must not be more than 18.4 degrees higher than surrounding water.

Edward Gaines, spokesman for the project, said that the TAC actually had "no authority" to approve or reject any of the studies or their results. But "if the (T.A.C.) asks that any further work be done, we'll do it," he said. That is, if it's financially worth it. For Gaines admitted that a "conceivable" instance in which council recommendations for studies might not be followed is "where their cost would be greater than the operation of the cooling towers."

A crucial question raised by the open-cycle idea concerns the present federal program to restore the Atlantic salmon and shad to the Connecticut River. Salmon and shad have been absent from the river in significant numbers for more than 100 years. During that time dams were built progressively, blocking the migration and paths of the fish. If fish ladders are installed at each dam and hatchery programs are completed on schedule, state fisheries experts hope that shad and salmon will be tooling up the river and back by 1981 or '82.

Will Yankee's uncooled water harm the fish or their migration? Water temperatures indicate to fish the time to migrate, according to David Clough, director of the division of water quality, in the Vermont Department of Water Resources. Yankee's warm discharge plume could confuse the fish, convincing them it is the June migration time. Young fish might easily stay in the river an extra year, Clough has said, reducing their chance for survival and limiting their growth, because the ocean — where they should be at that time — contains many more nutrients than the river.

According to Yankee's own Impact Assessment, "salmon may be present in the river nearly every month of the year, (and) much of the upstream migration of adults and the downstream migration of smolts and spent adults occurs when river flows are high and water temperatures are low. These conditions will prevail during much of the period when Vermont Yankee will be in open cycle."

Since the salmon are currently absent from the river, researchers instead studied brown trout, which the report says are closely related to the Atlantic Salmon. Trout can survive extended periods of time within the plume. The report concluded, "It is assumed that a brief sojourn in the heated water would not cause harm to migrating salmon."

The biological studies identified 448 species of plankton, microinvertebrates (like crayfish), finfish and migratory species (salmon and shad). Yet out of these, only eight were used in the studies, as "representative important species."

Thermal pollution was not the only question studied. Studies were also conducted on "entrainment" and "entanglement of fish in the intake filtering screens." "Entrainment" describes the problem of fish larvae and minute fish becoming sucked through the reactor cooling system. The plant's biologists found it "not significant because plankton concentrations are generally small during the colder months, and open-cycle operation does not usually effect a complete loss of viability," (or in other words, kill) the entrained



organisms. Studies of entrapment — in which larger fish are actually caught in the screens — showed an average of 23 fish entrapped per day.

The manner in which these impact assessments were conducted and so easily approved, shows an appalling bias in the evaluation of what constitutes "safety." It reveals a lamentable shoddiness in the standards of our Agencies of Environmental Conservation. And it marks our system of "preliminary hearings," — supposedly measures for the public to have some say in their own safety — as far more temporary, ineffective and less democratic than they have been made out to be. We must retain a watchful eye lest this ever happen again.

One parenthetical remark. This summer, as a reporter for the Burlington (Vermont) Free Press, I researched this issue by interviewing Gaines, which was an experience worth telling.

Originally, I was invited to a press conference in Vernon where Yankee would disclose some of the above information to reporters, followed by a tour through the plant. The prospect of being inside the functioning plant, a rare opportunity, was both fascinating and terrifying. But the press conference and tour never actually transpired, because of an emergency plant shutdown the day before, due to cracks discovered in the emergency core cooling system.

So I arrived in Vernon to a sealed-up plant. Gaines was so apologetic, that he insisted I come directly to the plant's administrative offices where he'd personally give me the three-hour "press conference."

He showed me far more than he'd intended to. In my reporter's courtesy I must have appeared pro-nuke, because in a sudden surge of confidence he ran to another room and brought me numerous extra documents — documents normally well-hidden from the press. Larry Keyes, their PR man, gave me their giant volume of Environmental Impact Assessment. Gaines began making "off-the-record" remarks about people on the TAC who never attended the meetings. He even brought out 3 huge purple bar graphs showing VY's record of operations since their opening, smiling with a frightening pride as he pointed to the places where the graph indicated Yankee was functioning to fullest capacity. "Look at all that purple!" he once exclaimed.

Purple, as you know, is the color of royal robes... There is a power far more than atomic, being wielded in the Vermont Yankee offices.

Subjectivity con't. from p. 6

The contradictions are many and multifaceted. Recognition of contradictions initiates a push for resolutions, on both personal and institutional levels. As a Marxist, I must continually probe and confront the information disseminated in Econ 101. As a university founded upon moral principles, Wesleyan must not take quarter-measures in dealing with South Africa. "Objectivity" has a nagging habit of masking and postponing the emergence and realization of contradictions. "Subjectivity" takes for granted their existence and embraces them; affording an orientation for action. The nice thing about the educational community is that it responds to the same fundamental question or contradiction it raises: "What in the hell am I doing here?"

"Women in Political Theory," "Social Ecology," "Theater as a Weapon," "TSA," and the forthcoming "Education as Commodity" are examples of institutionalized educational community. SAAG, Strike Support, SOC, Women's Center, less integrated with academic community, are other alternative learning situations. Cesar Chavez commented that he thought the best education there is comes about on a stint on the picket line, and the sentiment can be stretched to include a sit-in.

The central point is this: some people are made uncomfortable by the privileged and idealized lifestyle of Wesleyan. It is a contradiction requiring resolution. The educational community invites reality's intrusions, as unobjective as they are. It is a reality of struggle, one which demands action. Hence, there are activists.

...Which almost brings this effort full-circle. Activists are acknowledging an objective truth when they claim subjectivity runs rampant, especially in a learning

community. That decisions concerning the inclusion, omission and pacing of material are made implies choice: someone else's. The material of any given course is a reflection of the syllabus-maker's philosophy and attitudes.

A denial of the objectivity of the classroom is a first step toward liberation. It validates perceptions and understandings beyond those of the teacher, invites participation and sharing between student and teacher as artificial modes of control, both covert (voice intonation) and overt (grades), are discredited along with "objectivity."

To cease believing in the static reality that "objectivity" prerequisites gives students a new power. We all must become activists, at least in our own learning and not forget, as Marx cautioned, "that it is men (and women) that change circumstances and that the educator him (her) self needs educating."



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Public Interest

Thursday, November 9, 1978 ... Hermes ... page 9

"I'm Mad as Hell"

Dear Hermes,

I spent Saturday night in the CFA. I spent Saturday night squirming in my seat, watching *Network*. I elbowed the guy next to me, kneed the girl in front of me and probably ruined the film for the people in back of me. I couldn't sit still. I wrote you this letter because I thought you might be able to help me. I'm hoping that you can assuage my distressful state by giving me some answers.

Why was it that when the people around me laughed at *Network* I cringed because I felt two crushing grips catching me under my arm pits, violently squeezing my biceps as they propelled me to an unknown destination. Why were they laughing? Was it an attempt to hide their fear? Was it too much bugs bunny? I know that I counted the Saturday mornings I spent sitting in front of the T.V. Why was I so upset? Was it because I was afraid to identify with the crazy little man on the news show preaching a telegram campaign? Any why do words of wisdom have to come in a vision of insanity? He is imbued with the spirit.

You get your psychiatrist and I'll get mine. Bullshit is the popular rage — it's been turned to hype. Turn the gadfly into a TV show and he can't bite. Cause he'll godamn be a hit, godamn it, and the goddamn New York Times will say he's a goddamn hit. A big titted hit. And they laughed when the network plotted his death but I shook with fear. They've probably got us all figured out in probable profits.

Or was I afraid that I wouldn't be crazy, that I'd be sitting in a tuxedo making decisions, a man so fortunate as to not be without a corporation, bummed because I wasn't sleeping with Faye Dunaway who discusses ratings and shares and legal matters between kisses and has *Time* and *The New Yorker* on her coffee table. I could always sit around with the rest of the company men at our white table cloth and drink my expense account Heineken and have the secretaries say "Good morning Mr. Ruddy" and listen to the boss say "Very good, exemplary, keep it up Frank". I could always resign or take back my resignation. The poor

bastard. After all, "The business of management is management, greater control". It all comes down to bad management.

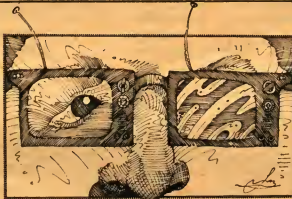
And does the corporation man have no love and lusts except for the corporation and the legal tender? I could always find someone else who was just interested in getting their clothes back on and getting the hell out of the room, even after a many splendored night. After all it takes less time to have an orgasm than it does to get around the F.B.I. And what of Ms. Dunaway. Is she the feminist ideal we're supposed to accept? Put a woman in a high position and she's "beautiful and brainy" and can flash a Nixonesque victory sign and shout "We're number one" You've come along way, baby. And her "peers" can push her out of the way and say, "Here, let me help you", but she can always impugn their cocksmaniship.

She's right about hustling up an audience by making it sensational. Isn't the news under programming? And the market is probably run by witches. And she's so fucking right, it doesn't matter what the political bent of a show is. All she's really got to worry about is hrt boss getting back to the gypsy woman. But John can be dismissed by a telephone call.

Or was I terrified by a vision I had of myself in future years to come, slowly turning into a possessed little dude with a moustache and a three piece brooks brothers pot belly, who wasn't crazy. I could always marry a loving wife from a good family who'll get up when the alarm goes off and pull the covers over me so I won't be chilled and go make me a good balanced breakfast so I can start the day off right with my good old corn flakes before I go to the office and she drives the kids to school. My office with its long, rectangular round table. We're all prisoners of the oval office. And then will I know the truth? Is the natural order of things today a world of cor-

porate cosmology? And are ratings and shares the only measure of things, including you and me? And who *does* run it all, CCA, UPS, IBM, ITT or maybe even God?

And what the fuck am I supposed to do about it all? Who can I go ask about it? I don't want to wait for our regular Monday morning meeting. And the higher up you go the bigger and more confusing their words get. And Ann told me that Colin was tough to handle. And is the only way to have your voice heard to go take your soft, slow talking socialism and get the media to sell it for you on prime time? Or to take home movies of your next protest and give it to the networks?



They'll make another Archie Bunker out of it all right, and stick cartooned Che posters on the beaverboard walls of the set to add realism. It would be a hit. They'd be selling plastic beards and Fidel dolls and the book stores would be selling revolutionary posters faster than Farah and Mickey Dees would have revolutionary faces on their coke glasses and Mademoiselle would be covered with scrubbed little girls in fashion fatigues. But we wouldn't win at the end of a half hour. Six commercials later. "As if that was the way things were supposed to be." And the revolutionaries can read their stockholder reports and put in an overhead clause that covers high jackings and coups. You can make all the noise you want, we can always use the free press. Just ask Sambo's.

Maybe we should all forget our problems and drown them in drunken reminiscence and maybe stare at the TV on the bar. The one that has the big gold trophy on it. The one that shows the world with fluorescent orange. Take another shot of that synthetic gin, drinking like a tube instead of a human being. We could tune into "the Death Hour", watching the revolution on TV and if it gets out of control we can sit and stare at the sign that reads "technical difficulties". "As if that was the way things were supposed to be".

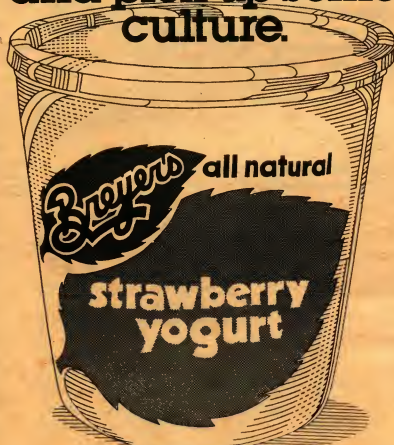
And how the hell am I supposed to know what the truth is? I get my information out of a newspaper just like Faye. And Howard Beale is always on the front page of the Daily News and the goddamn New York Times. And does the 12th largest corporation in the world own the largest propaganda machine since Goebbels? What truth is being peddled? I'll skip the guru and ask the Hermes. And why did it all have to be packaged in a United Artists production, hidden in good light laughs and soap opera melodrama? "An outrageous farce of the television industry", that's how the Wesleyan Film series dismissed it. Are we really nourished on such barren ground? I wish I had seen the ending but I left early because I figured I didn't want see another happy ending when I knew there shouldn't be one 'cause there never is.

As I sit here writing I know I won't have to worry about it. I take another hit of my Tab because I'm one of those strung out caffeine addicts who stylishly watch their figures because you have to be slim and smiling and do things like go surfing and ride in dune buggies to be happy in life. I realized I'm one of those laboratory rats they're killing off. And I may never know why the movie bothered me.

Signed On The Edge,
MAD AS HELL

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Faculty Unionization

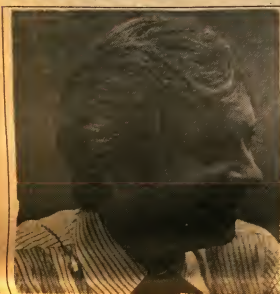
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There are other reasons for opposing unionization. John McIntosh, professor of Physics does not believe that unionization should occur in a college environment because as a non-profit institution, it cannot pass the increasing cost of faculty demands to the student. "What may be reasonable for industries is different for a college. College is a non-profit organization," said McIntosh. "Since the administration allocated money, if a strike occurred we would be striking against the priorities," he continued. "I can't see the adversary relationship which must go on between labor and industry in a college realm."

McIntosh also said that unionization could hurt student interests if a faculty union decided to strike, and he is wary of the introduction of outside negotiators and federal laws that would regulate the faculty-administration relationship.

Another faculty member voiced concern over the "complexity of issues that could be discussed as a result of faculty unionization. 'It wouldn't be just salaries,' he explained, but could also include currently undisputed issues such as working hours and the faculty/student ratio."

Central to the argument of those faculty members who oppose unionization is the belief that the administration takes their concerns and demands very seriously.



Nat Greene, vice president for Academic Affairs since 1977, has been a member of the faculty for 15 years. Although his "long term interests are as a faculty member," as an administrator, he believes that unionization is unnecessary. He said he has had a "warm and collegial relationship with the AAUP," and believes that this can continue. Although he says that faculty concerns are being "seriously regarded," and that salaries of Wesleyan professors still compare favorably with other schools, he conceded that present faculty compensation "still doesn't speak to the needs of our faculty. I hope it doesn't need to go into collective bargaining, because the limitations it imposes are quite severe . . . but if it does," he added, "obviously it has to be respected."

Negotiations for next year's faculty contracts may be pivotal to future union activity.

"I think the general feeling is that faculty salaries have not kept up with inflation by any means," Grumm commented. "There needs to be an effort made to redress some of the past inequities, and that means more than just a cost of living increase."

"If the administration's response is very negative," he continued, "I mean making an offer that is unacceptable in terms of our proposal, then there may be a good deal of sympathy for unionization."

After the investigation by the Executive Committee of the AAUP, the faculty will vote on unionization. The committee is currently investigating the formation of an agency shop, which would require all the faculty to join the union. This union would be a collective bargaining unit that would express concerns about faculty salaries, benefits, grants and working conditions.

A lot of this could have been avoided, if the administration had thought that they were dealing with people. Not buildings, not money, but people.

— Ruth Williams, COL secretary

Unionization would symbolically mark the beginning of a management-lab0r relationship between the administration and the faculty. Those who favor unionization feel that in light of the deteriorating relationship between the two, a legal entity such as a collective bargaining unit is really the only option. Many faculty members oppose unionization because they believe that the existing channels for voicing their concerns are still viable, and are preferable to the adverse relationships that could develop as a result of unionization.

"I realize it may be necessary to unionize," said Grumm, "if we cannot gain our ends through normal collegial methods; and it may be that we can't."

Science Education

continued from page six

spend time answering someone else's questions, for fear of losing precious studying time, or raising the all-powerful median. It all boils down (pardon the chemical analogy) to a situation in which there is a distant lack of cooperation and little mutual support, in the long, hard haul to the completion of the major.

The dean I mentioned earlier protested that "Bio. is one of our strongest departments." I have discovered recently that all along I had been operating under the naive assumption that "strong" meant strong academically. It doesn't. The emphasis is on research. Most professors teach one or two courses per year, if that many, and this is apparently acceptable to the university. These professors are doing valuable biological research. Wesleyan has a strong biology department. I had never made this connection.

Obviously, then, the professors cannot be blamed for devoting most of their time to their respective research projects. They're even busier, and usually unavailable, when grant deadlines roll around. It is true that the large amount of ongoing research creates all kinds of laboratory positions for undergraduates and graduates, but not everyone wants to do research. A lot of us would be happier if there were simply more courses to choose from. There are only four 200-level electives offered each semester. There are seventeen professors listed in the course book.

The emphasis on research also influences what parts of biology are taught. No one ever told me that biology at Wesleyan meant molecular biology and genetics. No one ever told me there's a lot more biology on the G.R.E.

Another recently dispelled assumption of mine is that biology does not exist in a vacuum. I came to Wesleyan naively expecting to get a good background not only in biological technology and research, but also in controversial theories, in historical perspective, and in the role biology plays in the world in which we all live. One member of the faculty recently informed me, quite unabashedly, that "if it has anything to do with society, I'm afraid it's not the biology department's business."

This attitude is far too prevalent. Don't university scientists see the gaping discrepancy in teaching technology and pleading academic impunity? That is, if you're going to turn out researchers who practice real science in the real world and affect real people's lives, you simply cannot claim to be part of an academic discipline independent of society. And scientists should be trained in societal responsibility, not only in lab techniques.

I believe that the most serious shortcoming of many scientists lies in their dangerous assumption that science does operate in a vacuum. I believe that this assumption is the result of a science education which simply didn't teach them otherwise. The educational process I've just delineated is gravely lacking in exposure to elements which lead to the formation of social consciousness.

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Editorials

The Power To Act

There is a problem with the student government at Wesleyan. This problem is not, as many would have us believe, a result of absenteeism at meetings. Absenteeism is rather a symptom — a symptom of something that is very wrong. And, as we are all taught, little is accomplished by trying to remedy symptoms without trying to understand and cure what causes them.

Sparse attendance at WSA meetings indicates a feeling by many members that the assembly is ineffective and impotent. Meetings are long, cumbersome and often bogged down by procedural matters. And there is the ever-present fear that although the WSA is the most representative student government in Wesleyan history, it has no power to effect and concretely change university policies and decisions.

Perhaps the WSA is undergoing a severe identity crisis. Is the purpose of the Assembly to solicit student opinion and then to advise the administration and faculty? Or is assembly a committee which should organize, focus and direct student power. Ah student

power. A term people have become weary of in the late 1970's.

Belief in student power entails the idea that students should have power, not just input, but *power* in decisions and policies of the university. By attending, paying, and supporting the university, many students feel that it is their obligation to make sure that the university acts responsibly. Every time the university states policy or makes decisions it does so on behalf of all of us — administration, faculty, staff and students. We *are* the university.

The WSA can be a vehicle for student power. The letter to the Trustees supporting the withdrawal argument was a good start. But when the Trustees ignored the letter, the WSA was not ready to go beyond a purely advisory role. We believe that it should. The WSA must show that it is ready to exert influence on university policy. Issues must be discussed, decisions must be made and actions must be taken. A lively and positive attitude must be adopted. This, together with a more directed and stronger focus will care more than just the problem of absenteeism.

A Tale Of One Paper

An important thing happened on the way to putting out this issue of *Hermes*. We the Editorial Board — felt the need to define *Hermes'* position at Wesleyan. What is our ideology? And who do we represent?

First of all, although we are a paper committed to publishing contributions from all sides of the Wesleyan community, we are identified with a specific ideology: political progressivism. This is not an accident. *Hermes* was founded in the fall of 1975 by radical thinkers and activists to serve the community as well as to replace their old publication, the mimeographed *Activist Call*. From the first, we ran articles on human sexuality, international politics, social concerns, and the not-so-simple economics of our University.

Hermes was also founded to be an alternative to *The Argus*. We feel that we are performing a different function, in commenting on the news rather than reporting it as-it-happens. We recognize that some degree of competition between the two papers is inevitable, and we think that this is not necessarily unhealthy. We each hope to influence the other to be better.

Hermes does not believe that there is any such thing as "objective journalism" to paraphrase a great editor,

each writer is a prism through which the reader sees a particular vision. The character of this vision is determined by the author's beliefs, his or her lifestyle and his or her upbringing. This isn't a bad thing. A good writer will report the facts in a truthful and meaningful way — but in his or her *own* way. This is an inevitable consequence of the act of writing. What most nearly approaches objective journalism, then, is writing which is denatured of any human input. This is the sort of writing the wire services aim for — very dull and, ultimately, very uninformative because it lacks any feeling for the *significance* of the facts.

We are committed to talking about the significance of the facts of our lives — not just outlining them. This is reflected not only in our choice of material, but in our literary presentation. We write in the way that we do because we have convictions. These predominantly concern the necessity for the individual to take responsibility for his or her own life — to formulate a response to what is happening in the world and to increase personal awareness and consciousness. This is our ideology. No aspects of our lives are divorced from this responsibility. This is what we mean when we say that "everything is political".